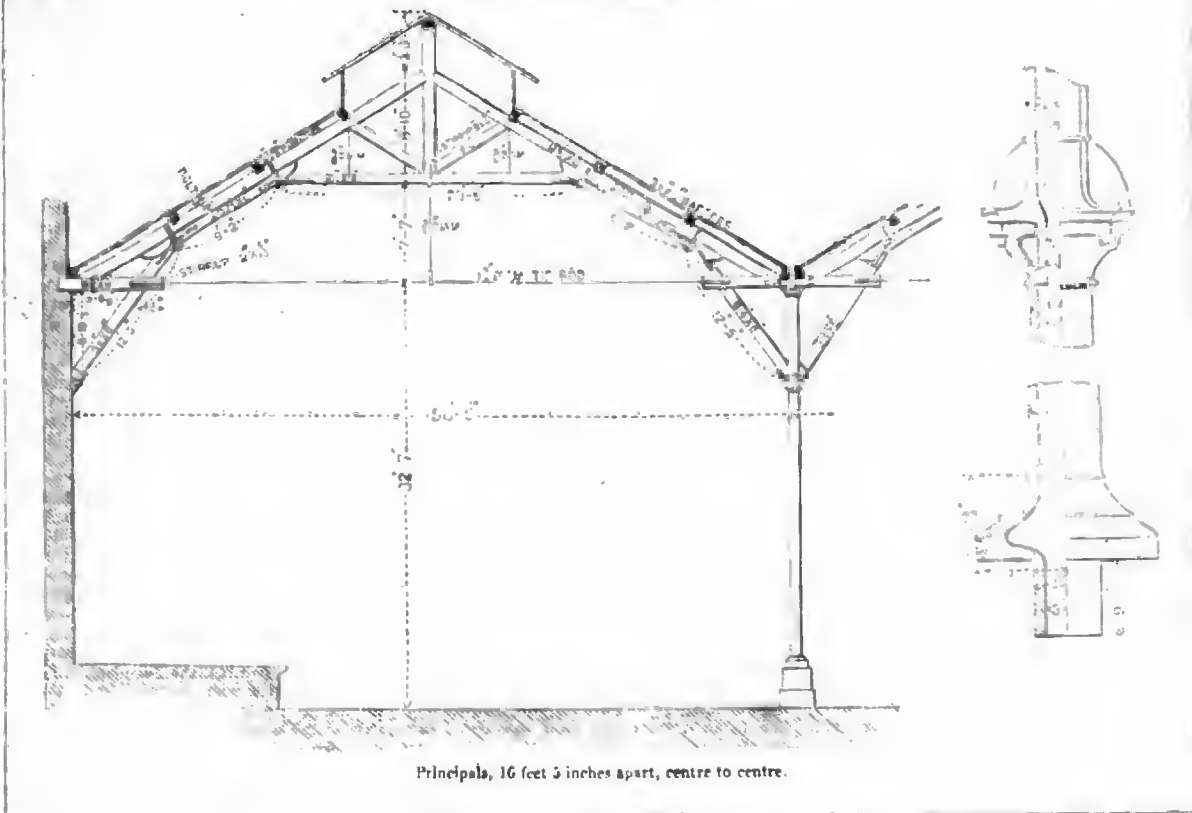


ROOF OVER THE NORTHERN RAILWAY, PARIS.

M. REYNAUD, Architect.



Principals, 16 feet 3 inches apart, centre to centre.

every rich hue of the marble quarry, and are virtually galleries of art, what is the aspect of ours?*

SAMUEL HUGGINS.

ROOF OF THE NORTHERN RAILWAY, PARIS.

THIS roof, erected over the arrival and departure sheds of the Northern Railway, from Paris to Brussels, is in two spans, each of 56 feet 5 inches from walls to centre of columns. This range of columns thus forms the centre line of the shed.

The merit of this roof lies in the fact that all the scantlings and the lengths of the timbers are such as are suited to the dimensions of the timber brought to the Paris market. It is to be observed, that in Paris the continually augmenting price of oak renders the use of Baltic timber almost imperative. But the state of credit in France (not only since, but also antecedent, to the late revolution), prevents the introduction of the first-class Russian timber, which finds a better and readier market in England. In Paris, therefore, it is very difficult to obtain large scantlings; and M. Reynaud has very wisely adopted those which admitted the employ of the smaller and cheaper Swedish timber usually met with.

The Swedish timber is certainly not so sound nor so durable as the Russian; but it is much cheaper, in the proportion of 86 to 106. Its usual scantlings are about 36 feet in length, by from 10 inches to 1 foot square.

The practice of the French architects is to make the common rafters only 3½ inches by 2 inches, and to admit them of Norwegian timber. The French slates are so much lighter than our own, that it is unnecessary to use the same sized rafters we do. The usual space from centre to centre of rafters is 1 foot.

The Northern Railway, however, is covered with boarding and zinc.—No. 15 of the French gauge.

The columns are of cast-iron, and serve as descent pipes for the rain-water,—a very bad system, by the way, for it is extremely difficult

to examine or repair them, if any engorgement take place.

The appearance of this roof is very light; but it may be questioned whether there be not too much wrought-iron for one exposed. Like this, to the sulphureous vapours of the locomotives in steam. Indeed, we may question whether it be not a very great error to use wrought-iron with the prodigality we are accustomed to in such situations.

HOW SHALL WE BUILD OUR CHURCHES?

MR. PUGIN, in his letter headed, "How shall we build our churches?" commences by declaring his adhesion to the "important principle of reality, both in design, material, and construction;" a principle which I also maintain to be the only one admissible in connection with the erection of a Christian church, but which principle, fairly carried out, affords one of the strongest of arguments against the adoption of the favourite model for a Christian church.

Mr. Pugin asserts that the mediæval model is the most perfect exposition of Christian truth, whose mysteries it symbolizes in its plan, arrangements, and minute details. I, on the contrary, affirm that this model is a false one, false in its arrangements, false in its symbolism, utterly opposed to the spirit of the primitive models, utterly opposed to the first principles of Christianity—positions which I not only affirm, but am prepared to prove—to prove not only theologically but architecturally.

The first converts to Christianity were either Jews or Pagans, both having no other idea of religious worship than as connected with temples and temple rites, with which notions the men of that age were so completely imbued, that to dispossess them of these views must have been a shock as great to their moral feelings as the stripping the skin from their bodies would have been to their physical sensation. It is scarcely then within the bounds of probability that any honest man, if sane, could believe that the Christian converts would invent or adopt an entirely new model for religious structures, if the old one had been deemed suitable.

No greater incidental proof could be adduced of the great difference in spirit between the Christian system and the Jewish and Pagan, than in the notorious fact, that the model all but universally adopted by the primitive Christians, was so diametrically opposed in its arrangement and use to the temple model. The leading characteristics of the latter consisted in its sanctuary, or holy place, in its altar with a material sacrifice, and in its exclusion of the worshippers; the priests only being admitted within the sacred precincts. The leading characteristics of the former are so many absolute negations of temple arrangements: the church containing nothing resembling the nature of a sanctuary, nothing even to remind men of an altar, and the believers were all within the structure, which for centuries was all but invariably an adopted or a constructed room, thus bearing incontrovertible evidence to the great Christian verity that the Christian system was a social one, that its members were intended to form one great family; the aggregated families composing the whole, having the same relation to each other collectively, as the individual members of each such family occupied in "the church which is in every house,"—a significant phrase, which, to a candid mind, is sufficient to prove the nature of the relation that existed between the flock and their presidents or ministers, who were the chosen representative fathers of the congregated family, and as such, occupied the seat on the platform at the end of the room, such platform being called the chancel, from the low railings, or *cancelli*, which, to prevent the occupant of the platform from falling, stood at the edge of it. From this chancel, or platform, the president always addressed the assembly, or, in other words, preached to them; and on this platform the communion-table was not placed, but occupied a position in the midst of the congregation.

Mr. Pugin speaks very sneeringly of conventicles. Is he ignorant of the fact that this was one of the earliest designations for a Christian place of assemblage? the word being derived from *convocatus*, an assembly or meeting together, the very word which originated the term "convent," and for which "a meeting-

* To be continued.